

Apollos, Missionaries, and the Holy Spirit in Korea

David Kwang-sun Suh reflects on international conference on "Christianity in Korea" held at Union

On September 26 and 27, 1997, Union Theological Seminary hosted an international conference on "Christianity in Korea," organized by the Korea Society with support from the Henry Luce Foundation. Nearly 200 people filled James Memorial Chapel to hear 14 scholars from the fields of anthropology, history, political science, religion, sociology, and theology present papers.

The two-day conference was divided into four interrelated panels—Tradition and History; Agents and Actors; Church and State Relations; and Indigenization of Christianity. Following each series of presentations, experts on Korean Christianity from universities in the United States, Great Britain, Australia, Canada, Ireland, and Korea participated as invited discussants. It was a milestone in the history of Korean Christianity, as both foreign missionaries and Koreans of three generations met at an ecumenical center of theological education to discuss the mission of the church in Korea.

One of the distinguished panelists, Union's 1996-97 Henry W. Luce Visiting Professor of World Christianity David Kwang-sun Suh, gives a brief history of Christianity in Korea and summarizes the many questions and issues discussed at the conference in the following reflection.

Background and Development

In 1882, an old Kingdom of Korea, otherwise known as a "hermit kingdom" of the Far East, opened itself to the United States. The king felt the need of English speaking civil servants in the government and invited American teachers to Korea to open a Royal Academy of English Language. Three graduates of Union Theological



David Kwang-sun Suh

Seminary in New York City responded to this invitation. As early as in 1886, Hulbert, Gilmore, and Bunker set foot on Korean soil as the first Union missionaries to Korea.

Christianity in Korea since then has grown numerically. In 1890, less than one Korean in 1,000 was a

Christian. In 1930, the figure was one in 50. In 1955, it was one in 20. Today it is claimed that one in every four Koreans is a Christian. In all of Asia the Christian population is less than two percent, but South Korean Christians number 25 percent of 40 million people. Church growth, a success story of the American missionaries, has been compared with the "economic miracle" of South Korea as it has become one of the four dragons of Asia

With 200 or so years of Catholic history and only 100 or so years of the Protestant mission, what has made the Korean Christianity so vital and unique? Who made the Koreans become Christians? What kind of Christians are

they? What influence has Korean Christianity on the Korean society as a whole? What have they done with Korea's traditional religions such as Confucianism, Buddhism, and Shamanism? What was their political involvement?

First of all, Korean Christianity, both Catholic and Protestant, has grown in conflicts with traditional religious ideologies, the state, and even among Christians themselves. When Catholicism was introduced by the indigenous Confucian dissident elite, the royal court of the old Kingdom condemned the Catholic faith as anti-state and persecuted the Catholic believers. In 1984, some 203 Korean martyrs in the 19th Century were beatified as saints by Pope John Paul at the bicentennial celebration in South Korea.

Protestant missionaries came to Korea after the century-long Catholic history of bloody martyrdom. American missionaries opened Western-style hospitals and public schools for men and women. They learned the Korean language, translated the Bible into the Korean phonetic alphabet (which is

continued—next page



Professor Gil Soo Han, University of New England in Australia, (left) with Zintack Albert Hahn '95 and Union doctoral student Su Pak Drummond

Korean Christianity—cont.

different from the Chinese classic script), and attempted to reach the common people, including children and women. Koreans accepted the Protestant teaching readily and eagerly, not only as a religious message of salvation but also as a political message of national liberation from Japanese colonialism. Under the Japanese occupation from 1910-1945, Korean Protestant churches became the center of nationalist movement for independence. Under the Japanese rule, Christianity in Korea was an enemy of the Japanese Emperor because Christians rejected, resisted, and opposed Japanese colonialism.

When Korea was liberated from the oppressive rule of Japan at the end of World War Two with the victory of American military forces, Christianity in Korea revived. But Korea was divided into north and south along the 38th parallel. In the north, a Soviet-sponsored Communist government was established, and in the south, the United States supported an anti-Communist democratic government. The North Korean Communist government oppressed the Christians as enemies of the Communist state, and both before and after the Korean War (1950-1953) more than three million Christians fled to the south. South Korean Christians enjoyed the religious freedom and even some favoritism of the government.

With the phenomenal growth of church membership, post-war Korean Christianity suffered from a theological and ideological schism. Conservative main-liners condemned the more liberal educators in theology who had set up a new denomination. More anti-Communist church leaders rejected the ecumenical movement of World Council of Churches as pro-Communist and left the mainline Presbyterian church. When Korean Christians faced the military dictatorship in the early 1960's, the more ecumenical elements in the churches opposed the oppressive military governments and struggled for democracy and human rights. In this

period of struggle, *Minjung* Theology, a Korean liberation theology was born. But here again, the more conservative main-line Christian leaders opposed the Christian involvement in the national politics advocating the "separation" of church and politics.

More recently, the burning issue is about the Christian attitude against traditional religions and culture of Korea. The proselytizers claimed that only through Christ can one be saved, and that all other religions are condemned to fail.

*"For 50 years we have held up
before the people the Word of God,
and the Holy Spirit did the rest. But,
the Apostle Paul put it best of all:
'I planted, Apollos watered,
but God gave the increase.'"*

One of the major characteristics of Korean Christianity is its severe attitude against other religions and its exclusivism. However, in spite of such "official" and "overt" exclusivism, Korean Christianity took its roots in the soil of Korean Confucianism, Buddhism, and Shamanism. Christianity from the West was Shamanized by the Koreans and became the most enthusiastic Pentecostal churches. Christianity of the Puritan origin has been Confucianized by the Koreans and became the most hard driving, success-oriented Christianity with its patriarchal male-centered clericalism.

Who and what, then, made Korean Christianity so strong, so divisive, so conservative, and so exclusive? Who are the agents of the development of Korean Christianity? Missionaries? Natives? Men or women? Social elite or the common people and the down-trodden? Or, the work of the Holy Spirit? What has happened between the "senders (missionaries)" and the "receivers (the natives)"? What kind of "language game" have they played in the process of the "mission communication"? Perhaps the senders and

receivers played different games. The senders had one intention and purpose, but the receivers had entirely different intent and purposes. The senders might have wanted to stay in the original intent, but the receivers have left the boundaries of the senders' original intent and moved on, completely free from it.

Korean Christianity is no longer a missionary enterprise. As the first generation of Protestant missionaries envisioned in 1895, Korean Christianity is now entirely self-propagating, self-governing, and self-supporting, with its own diverse cultures and theologies, and with its diverse indigenous denominations and church organizations.

One elder missionary ^{S. A. Moffett} said about the cause or causes of church growth in Korea: "For 50 years we have held up before the people the Word of God, and the Holy Spirit did the rest. But, the Apostle Paul put it best of all: 'I planted, Apollos watered, but God gave the increase.'" Spirituality of the Korean Christians is a dynamic one not only for survival under the oppressive regimes but also for liberation.

Unanswered Questions Remain

Would the churches in Korea continuously grow in number? Would the Korean Christians maintain their spirituality in the diverse religious environment, and in the newly earned wealth? Would they persist as an important agent of social changes? Would they be able to hold on to the distinctively Korean identity as well as the Christian identity? What role would Christianity play in the process of reunification of the North and the South? What would happen to the Korean Christians when and if Korea become one? Would they become a creative social force in the process of reconstruction of one unified nation?

With these unanswered questions, the conference was closed with a prayer of a former Anglican missionary to Korea: "May the Holy Spirit guide us to the new Millennium for the mission of God. Amen." ■

**A Brief History of SYNN Family's Privatization
of Keimyung University**

(researched from the Court Decisions and Historical Documents)

Written by Choi Jin Sik

(Chairman of the Committee for the Revision of
the Christian School Constitution of the Kyongbuk
Presbytery of the Presbyterian Church of Korea)

Dec. 30, 1998



**A Biref History of SYNN Family's Privatization
of Keimyung University**

(researched from the Court Decisions and Historical Documents)

Written by Choi Jin Sik

(Chairman of the Committee for the Revision of
the Christian School Constitution of the Kyongbuk
Presbytery of the Presbyterian Church of Korea)

Dec. 30, 1998



Contents

Introduction

1. Establishment of Keimyung University (1954)
 2. SYNN Taesik's Private Control of the Board Members and Illegal Change of the Constitution (1964, 1972)
 3. Kyongbuk Presbytery's Win at the Supreme Court of SYNN Taesik's Illegal Change of the University Constitution and Paik Jun Ki's Memorandum (1978)
 4. The Merger of Dongsan Medical Center with Keimyung College and the Conditions of the Merger (1980)
 5. SYNN Ilhi inherited the Presidency from his father (1978), but was removed by the Minister of Education (1982)
 6. SYNN Taesik's Privatization of the Lumber Mill, which was the Property of the Presbyterian Church, U.S.A.(1970)
 7. SYNN Ilhi's come back to the Presidency of Keimyung University by the Direct Election System for the Presidency (1988)
 8. Appeal to the Court for the Nullification of Paik Jun Ki's Memorandum (1993)
 9. SYnn's Abolition of Direct Election System for the Presidency to Control the University Permanently (1996)
 10. Council of Faculty Members against SYNN Family's Privatization of the University (1996-present)
 11. SYNN's Suppression of Human Rights
 12. SYNN Ilhi was deprived of his eldership by the Church Court (1997)
 13. Getting Policy Statement from the Presidential Candidate Kim Dae Jung (1997)
 14. The Agreement for Reconciliation, Unity, and Cooperation and the Separation of SYNN's church (1997)
 15. Establishment of Family Dynasty by Privatization of the Mission Institutes
 16. Court Decision on the Problems of Keimyung University (Privatization is Illegal, 1998)
 17. Analysis of the Structural Problems of Synn family's Privatization of Church's Property
 18. Church, Christian Faith and Human rights
- Conclusion



A Brief History of Synn Family's Privatization of Keimyung University

(researched from the court decisions and historical documents)

Introduction

SYNN Ilhi said in his television interview, "Present Board of Trustees of Keimyung University is the only legal owner of Keimyung University, and hereafter Keimyung University has nothing to do with Kyongbuk Presbytery legally either in its founding, or in its legal relationship." (MBC-TV PD program on July 9, 1996)

The meaning of privatization is not only that Synn family have controlled Keimyung University for more than 32 years, but also that Synn family changed the University Constitution to eliminate church organizations (Presbyterian Church, U.S.A. and Kyongbuk Presbytery of the Presbyterian Church of Korea) by manipulating the Board members of Keimyung University. Synn family moved the legal owner of Keimyung University from the founders of Keimyung University to the present Board of Trustees which his family controls.

In the process of Synn family's privatization, they even submitted a false memorandum to the Ministry of Education and did violence to the faculty members to control the University permanently.

1. Establishment of Keimyung College (1954)

The Mission Board of the Presbyterian Church, U. S. A. founded Keimyung College in Taegu, Korea with the six cooperating presbyteries of the Presbyterian Church of Korea in Taegu and Kyong Sang Provincial areas on Feb. 5, 1955. Right after the Korean War (1950-1953), the Korean economic situation was terribly bad, and most of money came from the United States. At that time, according to the law, founder's name cannot be registered in the

name of the group, three individual names were written in the first University Constitution which was submitted to the Ministry of Education as the founders of the University. The three persons were Edward Adams, Choi Jae Hwa, and Kang In Koo. Edward Adams was the representative of the Mission Board of the Presbyterian Church, U.S.A., and Choi Jae Hwa was the representative of the Kyongbuk Presbytery, and Kang In Koo was the representative of Kyongdong Presbytery. These three persons were not just individuals, but the representatives of the churches respectively.

Nevertheless, today SYNN Ilhi insists that they are not the representatives of the churches but just individuals to exclude the churches from the names of the founders of Keimyung University.

2. SYNN Taesik's Private Control of the Board Members and Illegal Change of the Constitution (1964, 1972)

SYNN Taesik took the presidency in 1961, following the Reverend Archibald Campbell, and the Reverend Edward Adams.

Since SYNN Taesik became the 3rd president of Keimyung University in 1961, he changed the University Constitution in 1964 to take control of the Board of Trustees by diminishing the numbers of Board members from the church (Kyongbuk Presbytery and Mission Board of Presbyterian Church, U.S.A.). At the same time, he included the Principal of Keisung High School and the Principal of Shinmyung Girls' High School as the designated members of Board of Trustees, who were his relatives. Therefore, he could take control of Board members of Keimyung University. (Decision of the Supreme Court on Sept. 11, 1998, p. 7.) **This might be called as the first stage of Synn family's Privatization of Keimyung University.**

Again SYNN Taesik changed the University Constitution on Feb. 14, 1972, although it was illegal to change the Constitution without the consent of the Kyongbuk Presbytery. There was an article in

the University Constitution of 1964. *"University Constitution can be changed by the consent of the Kyongbuk Presbytery."* (Article 26 of the Chapter 7) Nevertheless, SYNN Taesik changed the Constitution without the consent of the Kyongbuk Presbytery. He eliminated every church-related article and statement to exclude the Kyongbuk Presbytery from the University Constitution for his private control, and submitted it to the Ministry of Education.(Decision of the Supreme Court on Sept. 11, 1998, p. 7.) **This might be called as the second stage of Synn family's Privatization of Keimyung University.** Since then, Kyongbuk Presbytery have had a long history of struggles against Synn family for more than two decades by appealing to the Courts.

Kyongbuk Presbytery appealed to the Taegu District Court on Feb. 14, 1974 for the nullification of the Constitution of Keimyung University which was changed by SYNN Taesik without the consent of the Presbytery.

When Kyongbuk Presbytery appealed to the Court against SYNN Taesik on Feb. 14, 1974, SYNN Taesik proclaimed his opposition to the Presbytery. He took many faculty members on his side from Keimyung College to the Presbytery Meeting and they disturbed the Meeting. Finally he separated his church from the Kyongbuk Presbytery, and he formed another Presbytery by organizing a church within the campus of Keimyung College which he controlled because he could not form a Presbytery with only one church. However, the Presbytery which SYNN Taesik founded was merged into the Kyongbuk Presbytery at the Centennial Meeting of Kyongbuk Presbytery in March 1977 with his gesture of peace, claiming unity, reconciliation, and peace of the church.

3. Kyongbuk Presbytery's Win at the Supreme Court over SYNN Taesik's Illegal Change of the University Constitution and Paik Jun Ki's Memorandum (1978)

The case which Kyongbuk Presbytery took to the Court finally went up to the Supreme Court. On March 28, 1978 the Supreme Court informed the Moderator of Kyongbuk Presbytery that Kyongbuk Presbytery had won the case because SYNN Taesik changed the University Constitution without the consent of the Kyongbuk Presbytery. However, Paik Jun Ki, the Moderator at that time, concealed the Court Decision without telling the Kyongbuk Presbytery for quite a while.

In the meantime, SYNN Taesik manipulated Paik Jun Ki, the Moderator of Kyongbuk Presbytery at that time. And Paik Jun Ki wrote a Memorandum on April 21, 1978 that *"although Kyongbuk Presbytery had won the case against SYNN Taesik, hereafter our Presbytery give up all the legal rights of the Presbytery."* He signed the Memorandum and gave it to SYNN Taesik without informing or getting permission of the Presbytery. SYNN Taesik submitted this Memorandum to the Ministry of Education secretly to continue his control of the College. But Kyongbuk Presbytery did not know that it had been submitted to the Ministry of Education at that time. (Decision of the Taegu District Court on January 31, 1992. p. 12.)

4. The Merger of Dongsan Medical Center with Keimyung College and the Conditions of the Merger. (1980)

SYNN Taesik was not satisfied with the control of Keimyung University, he also had ambition to control Dongsan Medical Center. Dongsan Medical Center was founded by the Presbyterian Church, U.S.A. in 1899. Both Dongsan Medical Center and Keimyung University were founded by the Mission Board of the Presbyterian Church, U.S.A. and both belonged to the Kyongbuk Presbytery.

Most members of Kyongbuk Presbytery did not know that SYNN Taesik had submitted Paik Jun Ki's Memorandum to the Ministry of Education to control the Keimyung University, and thought

SYNN Taesik had repented because he merged with the Presbytery at the Centennial Meeting of the Presbytery in March 1977, claiming a spirit of reconciliation and unity. Therefore, Kyongbuk Presbytery made decisions to merge Dongsan Medical Center with Keimyung University at the 102th Presbytery Meeting (June 27-28, 1978) and confirmed the merger at the 107th Presbytery Meeting (October 14-16, 1980) at the request of SYNN Taesik to establish a medical school. But most members of the Presbytery did not like the Synn family's control of the Mission Institutes and decided to merge under the following conditions (Records of the 107th Kyongbuk Presbytery Meeting) :

- 1). *Keimyung University must restore the University Constitution and must return the University to Kyongbuk Presbytery.*
- 2). *The Present Board members of Keimyung University must resign.*
- 3). *New Board members must be formed by excluding Synn's relatives and persons obedient to Synn's family.*
- 4). *Three Board members must be delegated by Kyongbuk Presbytery.*

However, SYNN Taesik and his son SYNN Ilhi have never kept to these conditions. In this way SYNN Taesik privatized all the Mission Institutes, and gave all to his son, SYNN Ilhi. SYNN Taesik's gesture of peace at the time of his merger with the Presbytery at the Centennial Meeting was ridiculous. All the U.S. missionaries who worked closely with the Kyongbuk Presbytery as mission partners at that time know about Synn family's ambitions for the permanent control of all the Mission Institutes in Taegu, Korea. All the members of the Presbytery find fault with the Synn family because of these.

Dr. Howard F. Moffett who worked in Taegu for some 45 years as a medical missionary of the Presbyterian Church, for most of that time as Director of Dongsan Medical Center was Chairman of the

Board of the Medical Center at the time of its merger with Keimyung College in 1980. Dr. Moffett became Chairman of the Board of Trustees of Keimyung University following its merger with Dongsan Medical Center.

5. SYNN Ilhi inherited the Presidency from his father (1978), but was removed by the Minister of Education (1982)

In 1978 SYNN Taesik transferred the Presidency of Keimyung University to his son SYNN Ilhi. In the meantime Jun Doo Hwan became the President of the Republic of Korea after Park Jung Hee. Lee Kyu Ho was the Minister of Education at that time. He was a Professor of Yonsei Christian University before he became the Minister of Education. He knew well that SYNN Taesik and his son SYNN Ilhi had taken Keimyung University illegally from the Church. And he made up his mind to clean the corruption of the Synn family. In 1982 he dissolved the Board members of Keimyung University and removed SYNN Ilhi from the Presidency of the University. He dispatched new board members to Keimyung University who were chosen by the government. From this time on SYNN family's work for the privatization of the University stopped for a while.

6. SYNN Taesik's Privatization of the Lumber Mill, which was the Property of the Presbyterian Church, U.S.A. (1970)

After the removal of SYNN Ilhi from the Presidency of Keimyung University, Kim Tae Han became the President of the University, and Han Myung Soo became Chairman of the Board of Trustees of the University. At that time the Board of Trustees of Keimyung University appealed to Taegu District Court to take back the property of the Lumber Mill from SYNN Taesik. Here let me tell you the story of the Lumber Mill.

The Mission Board donated the land (the Lumber Mill) of 576 Dongsan Dong, Jung Gu, Taegu, Korea to *Keisung School (Lumber*

Division) in February 16, 1969. The donation Agreement (Taegu Property Agreement of Feb. 16, 1969) was written in English. The land was given to Keisung School. Min Byung Gil whose hometown is the same countryside with SYNN Taesik translated the Agreement into Korean and inserted the name *SYNN Taesik* whose name was not in the original English Agreement. He translated the phrase *to Keisung School (Lumber Division)* into the phrase *to Keisung School (SYNN Taesik, the Representative)*. Years after, SYNN Taesik privatized this land and gave it to his wife, Jeon, Gap Kyu and to his two sons, SYNN Ilhi and Synn Sun Hi.

Taegu High Court acknowledged that SYNN Taesik took the property improperly, but the Court said Keimyung University had no right to claim it because it was given to Keisung School. And the Court dropped the case because Keisung School did not claim to take back the property from SYNN Taesik. If Keisung School had claimed the right, it might have been taken back from SYNN Taesik. However, Keisung School was in control of SYNN Taesik, and Keisung School could not do that. The Court should have ordered SYNN Taesik to return that property to Keisung School, if SYNN Taesik had taken it illegally. Anyhow the decision of the Court was strange. The judge might have been manipulated by SYNN Taesik. But it is a basic rule that the properties of the Mission Board of Presbyterian Church, U.S.A. cannot be registered in any personal name for any reason. Dr. Howard F. Moffett is a vivid witness that the land was given to Keisung School (Lumber Division) as one of the persons who signed the original Taegu Property Agreement of Feb. 16, 1969.

7. SYNN Ilhi's comeback to the Presidency of Keimyung University by the Direct Election System for the Presidency (1988)

The four-year term of the President, Kim Tae Han was over, and

Chung Gil Soo became the President, but after two years of his term, he resigned from the Presidency because of students' turmoil at the University. There were many controversies and doubts about the background of the students' turmoil.

Since SYNN Ilhi was removed from the Presidency by the Minister of Education in 1982, he had always been looking for the chance to regain for the Presidency of Keimyung University. SYNN Ilhi knew that the Board members of the University at that time were not in favor of him for the Presidency. And he made up his mind to make the best use of the social atmosphere of democracy at that time. He worked closely with the Council of faculty members because the Council insisted on direct election system for presidency by faculty members, aiming for democracy. In the first direct election for presidency throughout the country, SYNN Ilhi was elected to the Presidency by a margin of 10 votes with the support of the professors whom SYNN's father had employed through his 18 years control of the University. From this time on SYNN family began to work again for privatization of the University.

8. Appealed to the Court for the Nullification of Paik Jun Ki's Memorandum (1993)

In the meantime, Kyongbuk Presbytery again appealed to Taegu District Court for the nullification of the Memorandum which was made by Paik Jun Ki and was submitted to the Ministry of Education by SYNN Taesik. Kyongbuk Presbytery won the Case on Jan. 31, 1993. But SYNN Ilhi appealed to the High Court, and the High Court was in favor of SYNN Ilhi. The decision of the High Court was that Kyongbuk Presbytery had been silent for a long time and had not claimed its rights after its win at the Supreme Court on March 28, 1978. Kyongbuk Presbytery was going to appeal to the Supreme Court because the decision of the High Court was not reasonable or acceptable. But SYNN Ilhi offered peaceful negotiation because he thought he could be defeated in the Supreme Court, and the Presbytery gave up its appeal to the Supreme Court

because Hwang Young Sik (elder of Kyongbuk Presbytery who was in charge of the process of the Court) believed Synn's peaceful gesture. Once the Presbytery lost its chance to appeal within the legal period, his peaceful attitude changed. SYNN Ilhi again ran for the presidency. But this time he made written promise, saying that this is my last time to serve the University as the president, and I will not run for the presidency again. He was elected again by a small margin.

9. Synn's Abolition of Direct Election System for the Presidency to Control the University Permanently. (1996)

In 1995 SYNN's second term as the president was going to be terminated, he knew that he could not be elected by the direct election of faculty members. Nevertheless, he would not give up the control of the University as well as all other Mission schools in Taegu Area. He decided to fight against any opposition.

He abolished the direct election system for the presidency of the University. He insisted that the Board of Trustees of the University should appoint the president because he could control the Board of Trustees. He changed many Board members while he was the president for the past 8 years. On April 8, 1996, SYNN Ilhi called the Chairman of Board of Trustees to the University to proclaim the abolishment of the direct election system for the presidency of the University, he proclaimed it to the faculty members and prohibited any discussion about the election for the presidency. The Board of Trustees of the University appointed SYNN Ilhi as the president of the University. In fact the Board of Trustees played a puppet role for SYNN Ilhi.

10. Council of Faculty Members' Opposition against Synn Family's Privatization of the University (1996- present)

From May 28, 1996, many faculty members of the Council began campaign and protest against SYNN's dictatorship and privatization of the University. Despite the intimidating atmosphere during the

period more than 230 faculty members of Keimyung University signed a petition demanding the resignation of SYNN Ilhi from the presidency of Keimyung University. More than 5,000 faculty members throughout the country signed for the resignation of SYNN Ilhi.

11. SYNN's Suppression of Human Rights

Professors of Keimyung University who oppose Synn's dictatorship have been strongly oppressed via disciplinary punishment such as dismissal, release, salary reduction, and written reprimand. SYNN Ilhi ordered the democratic Council for Faculty Members of Keimyung University to be dissolved and cut the phone line and electricity to the Council room. He declared that the Council was an unlawful organization and ordered that all the professors should withdraw from the Council. SYNN Ilhi was closely related with Suh Sang Bong, the head of a notorious gang of roughs related to drug peddling in Myanmar. Suh Sang Bong is a member of the Bisa Club. Bisa Club is supported by SYNN Ilhi. Bisa Club members attacked the Council Room in August 16, 1996. Professor Synn Hyun Jik, vice president of the Council of Keimyung University, was assaulted and was required to be hospitalized due to a broken knee ligament. He stayed for more than 5 weeks in the hospital to cure that ligament. More than 3 professors were injured in that act of violence. SYNN's relationship with this violence is written in the decisions of the Court (Decision of the Supreme Court on Sept. 11, 1998, pp. 9-10).

SYNN Ilhi has given written warning letters to more than 31 professors, and he fired one professor (Yang Kyon), ordered dismissal from recontract to 4 professors, suspension of professorship to 2 professors, salary reduction to 1 professor. All of the punished professors were members of the Council of Keimyung University and they struggled against Synn's dictatorship. Professor Yang Kyon won his case at the Supreme Court against SYNN's

firing him, and some other punishments were dismissed by the Ministry of Education because of Synn's illegal actions. The above-mentioned punishments were enacted in the last 2 years when SYNN Ilhi was at his zenith in the monopolizing of the University.

And Korea Nationwide Television Network(MBC-TV) broadcasted one hour special program dealing with Synn's privatization of the University and oppressive acts mentioned above and Keimyung University on July 9, 1996. It depicted the situation of Synn's privatization and control of Keimyung University very well(Video Tape is available upon request.). We believe that the Mission Board had no intention to suppress human rights when the Board established Keimyung University.

12. SYNN Ilhi was deprived of his eldership by the Church Court (1997)

Kyongbuk Presbytery asked the General Assembly to take actions against the present Board members, if the present Board members do not restore the University Constitution as it was before it was changed in 1972. In the 81st General Assembly Meeting of the Presbyterian Church of Korea held in September 10-17, 1996, the General Assembly accepted the request of the Kyongbuk Presbytery and required that the Constitution of Keimyung University be restored as it was before it was changed in 1972, and gave directions to all the Presbyteries to dismiss pastors and elders who were members of the Board of Trustees of Keimyung University from their church offices if they did not restore the University Constitution.

However, the present University Board members SYNN Ilhi is now controlling did not restore the University Constitution. As a result, SYNN Ilhi was deprived of his eldership on Aug. 11, 1997 by the Church Court of the Kyongbuk Presbytery according to the

direction of the General Assembly.

13. Getting Policy Statement from the Presidential Candidate

Kim Dae Jung (1997)

The Kyongbuk Presbytery and the Eastern Association of Presbyteries of the Presbyterian Church of Korea asked Kim Dae Jung, the Presidential Candidate regarding his policy about the problems of Keimyung University with the signatures of 4,500 pastors and elders on Nov. 15, 1997, if he was elected as the President of the Republic of Korea, and received a written reply from the Chairman of the Policy-Making Committee of his political party, Kim Won Kil(Dec. 13, 1997). The reply was given by Kim Won Kil, however, the contents of the reply were examined by the Policy-Making Committee, and the Presidential candidate Kim Dae Jung was informed of the letter. In that letter, many hopeful future arrangements can be found, that of which the ruling party will remove both SYNN Ilhi from the presidency and all the members of the Board of Trustees from their offices. The letter also confirmed that a new president and new members of the Board of trustees of Keimyung University should be elected in a democratic way to run the University in the founders' spirit of Jesus Christ by changing the University Constitution for its original purpose.

14. Of the Agreement for Reconciliation, Unity, and Cooperation and the Separation of SYNN's Church (1997)

The Rev. Byong Uak Min, (Vice Moderator of the General Assembly at that time) was a classmate with Rev. Lee Chang Woo who is a Board member of Keimyung University. Rev. Min tried to help SYNN Ilhi. He worked closely with Rev. Chong Young Hwan (Moderator of Kyongbuk Presbytery at that time). On Sept. 4, 1997 Rev. Byong Uak Min and Rev. Chong Young Hwan made the Agreement with SYNN Ilhi (President of the University) and Kim Sang Yul (Board Chairman of the University) against the decisions of the Kyongbuk Presbytery and the General Assembly of the

Presbyterian Church of Korea.

With the peaceful gesture of Reconciliation, Unity and Cooperation, they made the Agreement with SYNN Ilhi. In short, by this agreement, SYNN Ilhi can control Keimyung University as long as he wants, if he chooses 3 Board members from the General Assembly of the Presbyterian Church of Korea. Even those 3 members need not be appointed by the General Assembly, but can be chosen by the Board members SYNN Ilhi is controlling now. Nevertheless, SYNN Ilhi may say the present 3 Board members represent the General Assembly.

On Aug. 11, 1997 SYNN Ilhi was excommunicated from his eldership by the Kyongbuk Presbytery, and the Agreement was made to give SYNN Ilhi an acquittal. They tried to persuade the Kyonbbuk Presbytery to reconsider the judgement against SYNN Ilhi under the pretence of the Agreement. The Agreement was made on Sept. 4, 1997. But at the same time, SYNN Ilhi separated his church on Sept. 9, 1997 from the Kyongbuk Presbytery and became an independent church apart from the Presbyterian Church of Korea. Now he is not a member of the Presbyterian Church of Korea personally, and even his church does not belong to the Presbyterian Church of Korea, neither is it a mission partner of the Presbyterian Church, U.S.A. There is no reason why he should control all the Mission Institutes whcih the Presbyterian Church, U.S.A. and the Presbyterian Church of Korea founded by investing a lot of money. Nevertheless, he controls all the Mission Institutes which Presbyterian Church, U.S.A. established. He was deprived of eldership of the church by Kyongbuk Presbytery, but he has never given up his desire to privatize the University and all the Mission Institutes.

The Rev. Min Byong Uak and the Rev. Chong Young Hwan submitted the Agreement which was rejected by the Kyongbuk

Presbytery to the Officers' Committee of the General Assembly of the Presbyterian Church of Korea on September 23, 1997 without saying a word even to the Presbytery. The Presbytery even did not know whether they submitted the Agreement to the Officers' Committee of the General Assembly.

15. Establishment of Family Dynasty by Privatization of the Mission Institutes

The Mission Board of the Presbyterian Church, U.S.A. also established Keisung Middle School, Keisung High School, Songmyung Girls' Middle School, Shinmyung Girls' High School, and Dongsan Medical Center in Taegu, Korea. These were given to the local Presbytery (Kyongbuk Presbytery) to be managed, but the Synn family privatized all of these and established a family dynasty: SYNN Taesik is the President Emeritus of Keimyung University, SYNN Ilhi is currently the President of Keimyung University and the Chairman of the Board of Trustees of Keisung School, the pastor of his church is the Chairperson of the Board of Trustees of Shinmyung School, their relatives are Principal, faculty members, and members of Board of Trustees of these Institutes.

SYNN Taesik was raised in a poor home in the countryside. He studied with the help of the U.S. missionaries. He became the third President of Keimyung University, and he transferred the Presidency to his son, SYNN Ilhi. They did not do any other business to make money. Nevertheless, they became wealthy men who have amassed multi-million US \$ personal fortunes. Here the properties of the Mission Institutes which he controls are excluded.

16. Court Decision of the Problems of Keimyung University (Privatization is Illegal, 1998)

It is helpful to investigate the court case of the Professor, Yang Kyon. He was fired by SYNN Ilhi because he protested against SYNN's privatization of the University. He appealed to the Seoul

High Court, March 1997 and won his case on June 3, 1997.

Professor Yang Kyon also won his case at the Supreme Court on Sept. 11, 1998. In the High Court Decision, the judge acknowledged that Keimyung University was founded by the Mission Board of the Presbyterian Church, U.S.A. and the Kyongbuk Presbytery, Presbyterian Church of Korea (the Court Decision, p. 6-7.), and also he acknowledged that it was wrong that SYNN Taesik changed the University Constitution illegally by manipulating Board members without the consent of the Kyongbuk Presbytery. He also acknowledged SYNN Ilhi's immorality and illegal administration. Therefore protest against the immoral and illegal organization could not be a cause for firing or dismissal. (the Court Decision, p. 7.).

SYNN Ilhi appealed to the Supreme Court in objection to the decision of the High Court, and he said in his written appeal to the Supreme Court, "According to the Decision of High Court, Keimyung University was established by the Mission Board of the Presbyterian Church, U.S.A. and the Kyongbuk Presbytery, but it is wrong. Keimyung University was established by three individuals: Edward Adams, Choi Jae Hwa, Kang In Koo." SYNN Ilhi tried to say that they are not the representatives of the church, by doing so he tried to make these three persons have nothing to do with the Presbyterian Church, U.S.A. and the Presbyterian Church of Korea. His purpose is to eliminate the names of the churches from the names of the founders of the University. To show up these three individuals he named three big buildings honoring their names. But there is no mention of the church's name at all in any article of the University Constitution or on any building of the University. **This might be called the third (last) stage of the privatization of the University.**

However, these three persons were the representatives of the churches. Edward Adams was the representative of the Mission

Board of the Presbyterian Church of U.S.A., and Choi Jae Hwa was the representative of the Kyongbuk Presbytery, and Kang In Koo was the representative of Kyongdong Presbytery. These three persons were not just individuals, but the representatives of the churches respectively.

17. Analysis of the Structural Problem of Synn family's Privatization of Church's Property

There are weak points in the properties of church in that there is no certain owner. Every church leader is elected every year, and newly elected leaders do not know about the situation. The Synn family made the most of these weak points of church properties and privatized all of these.

In Korea there are such persons who privatize habitually the Mission Institutes (hospitals, schools, social welfare institutes) established by the churches by manipulating the Board of Trustees and changing the Constitution of the Institutes. The Synn family is one of the model cases.

18. Church, Christian Faith and Human rights

Since SYNN Ilhi was deprived of his eldership by Kyongbuk Presbytery and his church separated from the Presbytery, he is worried that Christian people might speak ill of him. And he is now building a huge church building with a pipe organ and stained glass windows on the campus of Keimyung University to advertise his Christian faith. And he is going to name the building, "the Adam's Chapel" as if he respects the founding representative of the Presbyterian Church, U.S.A. as a visible expression. But, in fact, he has eliminated the names of the Presbyterian Church, U.S.A. and Kyongbuk Presbytery (Presbyterian Church of Korea) from all the Constitution of Keimyung University.

Conclusion

1) SYNN Family's Control of the University by Cheating

SYNN's family have used the methods of cheating to control the University for more than 32 years in the past, and prepared the basic structure to control it permanently.

- a). They submitted the false Memorandum which was found false in the Court to the Ministry of Education to control the University. (Decision of Taegu District Court on January 31, 1992)
- b). They did not keep the merging conditions of Dongsan Medical Center with Keimyung University. (There are the conditions of the Merger in the Records of the 107th Presbytery Meeting, October 14-16, 1980)
- c). He was elected as the President twice, and he avowed not to run for the Presidency again in 1992 by the direct election system for the Presidency. But he did not keep his promise and commitment before the whole faculty of Keimyung University and betrayed the Council of faculty members.

2). SYNN's All Administration of the University Aimed to Continue his Regime.

He does not spare money in spending to continue his regime. He employs people of his side and dismiss the people who are not in favor of him. He bothers the people who, he thinks, are opposed to him. For example, he has not appointed any important position at the University, and he did not approve the Sabbatical leave, study fund, promotion, and recontract of the professorship. All the professors have to choose either to obey SYNN Ilhi to continue their professorship, or to leave the University when their contract terms expire.

Even the Civil Court acknowledged his misuse of the Presidential Power. (Decision of the Supreme Court, Sept. 11, 1998) Those who wish to work at the University for a long time dare not even speak the truth, if it hurts SYNN's heart. This is neither a pattern for

educational institutes, nor a Christian Institute. SYNN Ilhi himself has not taken any responsibility during his Presidential reign. In 1990 a student died because of the fall of the class room, and in 1992 four students died because of the fire in the school building. But SYNN Ilhi did not take any responsibility except for the compensation with the school money.

3). Continuous Privatization, Dictatorship, and Family Dynasty.

SYNN family caused the disputes in the past for more than two decades against the Kyongbuk Presbytery and faculty members in the process of the privatization. As long as SYNN family continues to control the University, serious problems will not end. His family already has controlled the University in the past for more than 32 years, and prepared the structural path to control it permanently. Synn family control not only the Keimyung University, but also all the Mission Institutes in Taegu which were founded by the Presbyterian Church, U.S.A. SYNN family is one of the bosses of the biggest educational institutes throughout the country.

If we look at the Board members, and principals in the past, we can tell most of these were the relatives of SYNN family or close friends. SYNN family dynasty is not a matter of today or yesterday. It has been a long history since SYNN Taesik took the Presidency of Keimyung University in 1961.

4). For the Solution of the Problems of Keimyung University by Stopping SYNN family's Privatization

The President Kim Dae Jung of the Republic of Korea must act to clean up the corruption of SYNN family's privatization and dictatorship according to his promise during his Presidential campaign by the request and the petition of 15 Presbyteries of the Presbyterian Church of Korea.

At this point, the best way to solve the problems is to persuade

the President Kim Dae Jung of the Republic of Korea. He recently promised to clean up all the educational corruption in a commitment before the people. It is much better because he promised to resolve the problems of Keimyung University according to the spirit of founders of the University through the Chairman of the Policy Committee of his Political Party (the National Congress for New Politics) during his Presidential Campaign. The promise was the expression of their educational standpoint of his Political Party. It says it would be better to dissolve the present President and the Board of Trustees of Keimyung University and to form a new Board of Trustees in a democratic way according to the spirit of the founders of the University. This reply is also attached to this letter.(Enclosure 2)

To clean up the corruption of the private universities, **Government has rights to dissolve the Board members and to appoint new Board members of any university according to the educational law in Korea. Government also has rights to order Board of Trustees of any university to change university constitution.**

SYNN Taesik and SYNN Ilhi have not worked as good stewards of God. If they had not wanted to privatize the Mission Institutes, they would have resigned from the Presidency of the Mission Institutes instead of fighting against the church to which all the Mission Institutes belong. We need moral and faithful stewards of God without fighting against the Church over the church's properties at the Civil Court. There is no reason why we should tolerate this kind of person who fights against the church control all the Mission Institutes which church founded.

According to Mark 12:1-9, Jesus spoke a parable of a man who rented his vineyard to tenants. Later he sent a slave to the tenants to receive from them his share of the harvest, but the tenants grabbed the slave, beat him, and sent him back without a thing.

Last of all, then, he sent his only son to the tenants. But the tenants killed the owner's son to take his property.

Here Keimyung University situation is similar to the parable. To privatize the University, SYNN family eliminated the founder of the University from the University Constitution and oppressed many people who were against his privatization in various ways. If we let this happen, it is against the Will of God and a terrible travesty of Justice, Democracy and Human Rights.

References

1. Records of the Kyongbuk Presbytery Meetings
2. The Constitutions of Keimyung University (1st Constitution, and the changed ones)
3. Inaugural Address by Dr. Edward Adams in 1958
4. Paik Jun Ki's Memorandum
5. Taegu Property Agreement of Feb. 16, 1969 (in English, and in Korean)
6. A copy of the Registration of the ownership of the Lumber Mill
7. Court Decisions of the Taegu District Court and the Taegu High Court
8. Court Decision of the appeals of the Nullification of Paik Jun Ki's Memorandum
9. The Video Tape of PD Program of MBC-TV
10. The Court Decisions of the Seoul High Court and the Supreme Court of Professor, Yang Keun's appeals
11. The Reasons of SYNN's appeal to the Supreme Court
12. The History of Keimyung University's 40 years
13. The Reply from the Chairman of the Policy Making Committee of the National Congress for New Politics
14. Agreement for Reconciliation, Unity, and Cooperation
15. The Records of the 81th Meeting of the Presbyterian Church of Korea
16. Other materials

Jin Sik Choi.

Choi Jin sik

Pastor of Jung Ri First Presbyterian Church

701-4 Jung Ri Dong, Seuku, Taegu, Korea

Phone 82-53-553-6533 Fax 82-53-742-9234









the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation, 2000).

There is a growing awareness of the need to address the needs of people with mental health problems. The Department of Health (2000) has set out a strategy for mental health care, which includes a commitment to improve the lives of people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems. The strategy is based on the following principles: (1) to improve the lives of people with mental health problems; (2) to reduce the stigma and discrimination against people with mental health problems; (3) to improve the effectiveness of mental health services; and (4) to improve the support and care available to people with mental health problems.

**Toward Indigenous Korean Christianity:
Moderate Evangelical Mission Theology of the American Missionaries
in Korea, 1884-1914**

Sung Deuk Oak

I. Thesis

It has been claimed that the prevailing theological trend in the early American Protestant missionaries in Korea was "fundamentalistic conservatism" which fought against Korean cultural and religious tradition. Nearly all historical studies on their theology uncritically accepted Arthur J. Brown's short comment on them in 1919 as "the Puritan type" moralists and "strongly conservative" premillennialists. This simplified portrayal of the missionaries as the antagonistic destroyers of the "false" Korean religions, namely, the "Christ against culture" formula, does not represent the actual historical reality of the missionaries' diverse efforts to establish indigenous Korean Christianity.

The central thesis of this study is that the first generation of American missionaries gradually contextualized Western Christianity into indigenous Korean Christianity with the hermeneutic of moderate evangelical mission theology. They balanced the inculturation of the Christian message with the evangelization of the Korean "heathen" religions and culture.

The three following theological sources were integrated into early indigenous Korean Christianity: (1) American evangelical Protestantism and its missiological insights on Eastern Asian religions and culture accumulated in the nineteenth century, (2) Chinese apologetic tracts and missiological works by the seasoned missionaries in China, and (3) Korean traditional religions and culture. The Chinese sources, on which young missionaries in Korea were considerably dependent during the 1890s, played an effective catalytic role for the synthesis of the two foreign elements: American Christianity and Korean culture and religions.

The paper will consist of three main parts: (1) the American missionaries' historical and missiological background and their first impressions and responses towards Korean culture and religions, (2) Chinese mission theories adopted by the Korean missions and Chinese tracts and apologetics circulated and translated in Korea, and (3) some exemplary aspects of indigenous "Korean" Christianity: Bible "translation," liturgical "assimilation," "toleration" and "acculturation" in native ministry, Korean Christians' apologetics and confessions of faith, and missionaries' comparative religious studies.

II. Primary Sources

First, the works of some representative American mission promoters and theologians will be investigated in order to understand the missiological background of the missionaries to Korea. The development of the mission theologies of the Presbyterian and Methodist churches and their seminaries where the missionaries belonged will be examined through these organizations' literature as well as mission magazines.

Second, the apologetic and missiological works of the missionaries in China, which directly influenced the missionaries in Korea, will be analyzed. The debates and decisions at the missionary conferences held in Shanghai in 1877 and 1890 will be useful resources for understanding the missiological horizon of the early Korean missions. Especially, more than sixty apologetic and evangelistic tracts published by the missionaries in Korea from 1890 to 1900 will be analyzed. Most of them were translated from the Chinese tracts written by the experienced and moderate evangelical missionaries in China.

Third, the following literature of the missionaries in Korea will be widely examined: (1) Various versions and editions of the early Korean Scriptures and hymns, containing diverse kinds of terms adopted in China and borrowed from Confucianism, Buddhism, Taoism, and shamanism. (2) the periodicals and papers published in Korea either in English or Korean, (3) the individual missionaries' essays and books on Korean culture and religions, (4) their personal letters and diaries, and (5) their sermons.

Fourth, Korean Christians' literature, especially their confessions of faith, and apologetic tracts, will be analyzed.

III. Methodology and Limitations

The study will be limited to (1) the first three decades (1884-1914) of the Korean Protestant Church. (2) It will focus on American Presbyterian and Methodist missionaries who represented more than eighty percent of the whole missionary force. But it will not lose its concern for the contribution of minority missionary groups. (3) The main object of analysis is American missionaries. But being aware of their parochialism, "How the Korean Christians viewed the foreign missionaries' enterprise" will be a guiding perspective. (4) Though the male missionaries mainly contributed to these intellectual and theological discussions, woman missionaries' missiology and their relation with Korean woman's religions will not be neglected.

IV. Field Research

Most primary resources related to this study are preserved in the United States and Korea. My field work in both countries will concentrate on collecting the archival materials.

I will research at the Presbyterian Historical Society in Philadelphia, Pennsylvania, and the United Methodist Church Archives in Madison, New Jersey, which have most English resources related to the Presbyterian and Methodist mission works in Korea. Their microfilm editions of the Board of Foreign Missions Correspondence and Reports from 1884 to 1915 will be examined thoroughly. My another concern is to find some materials which are not included in the microfilms.

The Library of the Boston University School of Theology has some valuable Methodist materials. At the Speer Library of Princeton Theological Seminary, I will research the theological background of its alumni missionaries to Korea. I will visit Day Missions Library at Yale Divinity School to gather some special files such as Arthur J. Brown File,

Franklin S. Ohlinger File, and the Korean missionaries' replies to the Questionnaire for the Report of Commission IV at the World Missionary Conference at Edinburgh in 1910.

I will research at the archives of the American Bible Society Library, New York, and the American Tract Society Library, Garland, Texas. The Yenching Library at Harvard University has some Chinese and Korean evangelistic tracts and periodicals, too.

Most Korean resources can be found at the libraries of the Institute of Korean Church History, the Christian Literature Press, the Korean Bible Society, the Christian Literature Society, Yonsei University, Ehwa Women's University, Sungsil University, and Presbyterian Theological Seminary, which are located in Seoul, Korea. I will visit there to gather the Korean materials.

V. Outcome of the Study

After presenting this study as a requirement for doctoral dissertation, I will publish it in English as well as in Korean. The Korean book may be published by the Institute of Korean Church History

VI. Significance of the Study

This study will develop a new interpretation of the early missionaries' view toward Korean religions and culture. This interpretation will show that the early missionaries were the pioneers of Korean indigenous theology, not the fundamentalistic conservatives who disregarded the Korean cultural context. They penetrated into the deeper world of Korean thought and culture and communicated the Christian gospel incarnated in the soil of Korean religions. On the other hand, their "moderate evangelical mission theology" never reserved the uniqueness of Christ in relation to other religions unlike liberal mission theology and secular comparative religious study. Earlier missionaries in Korea displayed both an openness toward Korean culture and religions and a remarkable ability to christianize certain cultural and religious elements while rejecting others. This missiological and cross-cultural sensitivity helped Korean Christians establish indigenous Korean Christianity.

Earlier missionaries' indigenous perspective could provide the contemporary Korean theologians with a historical awareness and the sense of continuity, namely a missing link between the past legacy and the present need for indigenous theology in Korea. At the same time, this study will contribute to understanding another unique case of the practiced indigenous mission theology of the mainline American churches in the period of high imperialism.

I Want to Read the Following Materials
Sung Deuk Oak / April 1998

- * p. 2 Baird, Richard H *William A. Baird of Korea: A Profile*. private typescript, 1968
Best Margaret, *One Year in Pyeng Yang Woman's Bible Institute*, 1918
- * Blair, W. N *Precious Memories of Dr Samuel A Moffett*, privately printed, ca 1954.
- p. 3. Bradt, Charles E. et al. eds *Around the World Studies and Stories of Presbyterian Foreign Missions* 1912. (pp. 333-80.)
- * p. 4. Cable, E. M and Cho, Myung-ha *Doctrines and Disciplines of the Methodist Episcopal Church*, 1910. (108 pp.)
Chisholm, W H *Vivid Experience in Korea*, 1938 (146 pp)
- p. 6. Corfe, C. J. *The Anglican Church in Korea*, 1905. (55 pp.)
- * -----, *Log Book: English Mission in Korea*, Xerox copy. (180 pp.)
- * Bishop Montgomery, *Charles John Corfe*, 1927. (96 pp.)
- p. 7 English Church Mission, *Corea*, 1925. (56 pp.)
- p. 8 Gale, J. S. *The Cloud Dream of the Nine*, 1922. (307 pp.)
----, *Korean Folk Tales*, 1913. (233 pp.)
----, *A Korean-English Dictionary*, 1897 (1086 pp)
----, *A Korean-English Dictionary*, 191. (246 pp.)
- p. 10. *Historical Sketches of Presbyterian Missions*, (pp 147-165)
- * Hodges, C. H. N "The Training of Catchiest and Clergy in Corea," 1916. (28 pp.)
- p. 11 Jones, G. H *An English-Korean Dictionary*, 1914 (351 pp.)
- p. 12 My list does not have this page!
- * p. 13 *Korea Microfilm Index: Korea Letters, 1884-1910*. (436 pp.)
- p. 15. Ludlow, A. I. *A Doctor's Spiritual Diary*, 1938 (143 pp.)
-----, *Chapel Talks*, 1937 (91 pp)
Macrae, Helen, *Macrae Collection*, 1976 (2201 pp.)
- * p. 18 [Moffett, S. A.] *Catalogue of the Presbyterian T. S. of Korea*, 1916 (37 pp.)
- * [Julia H Johnson], "Dr S. A. Moffett", 1913 (p. 14)
- * [C. A. Clark], "A Great Church and A Great Evangelist," (pp. 87-96.)
- * p. 19 -----, "Prerequisites and Principles of Evangelization," 1905. (pp 60-75.)
- * -----, eds. *Presentation of Difficulties*, 1918. (179 pp.)
- p. 22. Palmer, S. J. "Christianity in China and Korea," March 1976. (21 pp.)
- * p. 27. Urquhart, E. J. *Glimpses of Korea*, 1923. (103 pp.)
Van Buskirk, J. D *Korea: Land of the Dawn*, 1931 (199 pp.)
- * Bernheise/ 's Diary
- * S.A. moffett's "Confucianism"

* more important

Some materials related to Korea Mission in PTS library
(Which is not listed in S. H. Moffett's Catalogue)

- Allen, William C. *A Quaker's Diary in the Orient* (San Jose: Press of Wright-Eley Co., 1915), pp. 47-53.
- Clark, Elmer T. ed. *Japan and Korea: What the Methodists are Doing There* (New York: Joint Division of Education and Cultivation Board of Missions and Church Executive, 1942), 31 pp.
- Collier, Price. *The West in the East From An American Point of View* (New York: Charles Scribner's Sons, 1911), pp. 495-517.
- Eden, Charles H. *China: Historical and Descriptive, with an Appendix on Corea* (London: Marcus Ward & Co., 1877), pp. 281-332.
- Gulick, Sidney L. *The Winning of the Far East* (London: Hodder & Stoughton, 1923), pp. 80-90.
- Mallwaine, A. W. "Conflict and Confidence in the Land of Morning Calm," *Foundations of World Order: The Foreign Services of the Presbyterian Church, U. S.* (Richmond: John Knox Press, 1941), pp. 149-175.
- Missionary Council. *The Call from the Far East* (Westminster: Press and Publication Board of the Church Assembly, 1926), pp. 129-140.
- Norman, Henry. *The People and Politics of the Far East* (New York: Charles Scribner's Sons, 1904), pp. 323-371.
- Palmer, Frederick. *Look to the East* (New York: Dodd, Mead & Co., 1930), pp. 119-142.
- Reid, J. M. and Gracey, J. T. *Missions and Missionary Society of the Methodist Episcopal Church*, vol. III. (New York: Hunt & Eaton, 1896), pp. 489-521.